

The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI. ST. LOUIS, Mo., NOVEMBER 3, 1904. No. 42.

THE CATHOLIC PHYSICIAN.

[From a Paper Read Before the Medical Section of the Second Australian Catholic Congress.*]

NEXT to the supernatural vocations to the sacred ministry and the religious life, I esteem no profession more highly than that of the physician or surgeon. For to his hands is entrusted the first, the most necessary, the most fundamental of earthly treasures, the precious boon of life. With life, you also secure for your clients the enjoyment of health and vigor, and length of days, the integrity of their bodily and mental powers. Like the Blessed Saviour Himself, you go about doing good; benefiting your fellow-men is not occasional with you; it is your habitual occupation. It is not then without obvious reasons that Holy Writ itself speaks your praise, saying: "Honor the physician for the need thou hast of him; for the Most High hath created him. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised," etc. (Ecclus. xxxiii, 12).

If then so much honor is due to the physician, and if such important interests are by divine Providence entrusted to his keeping, it evidently follows that a weighty responsibility is laid upon his conscience for the proper performance of his professional duties.

1.—The physician's principal obligation is a high regard for the sacredness of human life. God himself is the author of our life, the master of our life, and the end or purpose of our life. He is, of course, the ultimate cause and purpose of all things; but He is also the proximate cause of the human soul, which proceeds

* THE REVIEW is enabled to print the substance of this paper by the kindness of the reverend author.

directly from His creative power ; and He is the direct end of that soul, since its destiny is to know and love Him forever. Therefore God alone is, in the fullest sense of the term, the Lord and Master of life and death. He delegates some of His control over human life to the civil State, to which He entrusts the sword of His justice for certain definite ends. The State may justly wield the sword in a just war and in the infliction of the death penalty on those guilty of enormous crimes. But even the State is never allowed to sacrifice an innocent human life for any purpose whatever. *A fortiori*, no individual man may ever take away the life of an innocent human being. A case of self-defense against an unjust aggressor, forms no real exception to the rule, which regards innocent, not unjust persons.

It is hard therefore to understand whence has arisen in many minds the apparent conviction that a medical man has a right, in certain cases, to act as master of life and death. Whence would the right have come to him? Before presuming to exercise this divine prerogative, the doctor would have to show that it has been delegated to him either by the Lord God, or by the civil State, or that he possesses it in virtue of his superior elevation above the nature of his victim. God has laid down the universal law, "Thou shalt not kill," and no valid reason can be adduced to show that medical men are exempted from the general prohibition. Their vocation is to protect, not to destroy human life. Nor does the State grant them a dispensation ; it has itself no power to take away innocent life. Nor can the doctor claim a superior nature ; for all men have a common nature and therefore common natural rights. Nor can just defense against an unjust aggressor be pleaded in cases of medical practice ; especially towards the innocent babe just emerging from, or still reposing in, the sanctuary of the maternal womb. Therefore the physician may never lawfully take an innocent life.

When I first published my 'Lectures on Moral Principles and Medical Practice,' I felt compelled by the authority of great names to state that this logical conclusion from evident principles, as I took it to be, was, by some distinguished moralists, so liberally interpreted in certain cases of ectopic gestation, as to be practically set aside. This passage of my work still exists in the original English and its French and Spanish translations. But I gladly take this opportunity of calling attention to the correction made in the German rendition by Dr. B. Neiderberger. He quotes a decree of the Holy Office, issued as late as March, 1902, which condemns the supposed exception, and thus confirms the universal rule, admitting of no evasion, that no physician may ever directly procure the death of an embryonic child.

I know that cases frequently occur in which the application of this principle is peculiarly embarrassing to conscientious practitioners of medicine. But the path of duty is clear; and it must be followed at any sacrifice. Consequences we must leave confidently to God, and He does not disappoint those who trust in Him. I may be allowed in this connection briefly to refer to an instance of late occurrence.

Last February I was called upon for advice by an able and conscientious physician. The case was that of a pregnant lady, whose confinement could not be expected till after three months. She had been wasting away, and had lost the use of her reason, her mania being so violent at times that it took three persons to hold her. The doctor, who is a man of great experience, said that he was morally sure of two things: one, that she could not live another month unless she were relieved of her living burden; the other, that once relieved of it, she would at once recover. Of course I insisted that abortion is always out of the question. The child was not yet viable. Prayer alone was left; it was offered fervently. The next day the lady was a little better; she kept on improving, regained her mental and bodily health. A premature birth followed without apparent cause; the child was born eight weeks before term, tiny but healthy. When last heard of, the mother and the child were both doing well. Similar happy results have consoled me on other occasions. If they are natural, let us trust in nature; if supernatural, let us trust in God's help, but never usurp the rights of the Master of life and death.

2.—A second important duty of medical men is a sacred regard for the sources of human life. Matrimony is the divine provision for their purity, and the medical man is the natural protector of their sanctity. Holy indeed is that prerogative by which parents resemble the eternal Father, "Of whom is named all paternity in Heaven and earth." And yet, in the whole realm of nature and nature's laws, nothing was so profaned in pagan times, nothing is so trifled with in our own day by those who have lost the spirit of Christianity, as these sources of human generation.

It is among the noblest duties of the Christian physician to elevate and chaste the views of his clients on this subject, a duty as delicate as it is solemn. And first, if God has pronounced the efficacious blessing upon the animal kingdom, "increase and multiply, and fill the earth," He can certainly not be indifferent to the manner in which His behest is carried out by the noblest of His material creatures, by rational man. And yet this noble race is actually, in some of the most favored regions of the earth, not only polluting, but actually drying up, the sources of life, and

multiplying acts of that crime which has been justly called the suicide of the human race.

The medical profession has not only failed to exert its influence as it could and should have done to check this evil, but it must bear much of the blame for having encouraged and promoted the abuse. In many families in these United States of America there are few or no children, partly because physicians pronounce themselves as opposed to large families. They often alarm married couples about the dangers attending frequent child-births. From the moment such warning is spoken, prevention of conception is in order, or infidelity to the husband's plighted faith becomes a frequent practice: the social evil replaces conjugal love, and that vice becomes frequent for which God inflicted sudden death on Onan, because, as the Scriptures expresses it, "he had done an abominable thing." Some have no true idea of the length to which this crime may be carried when once it has become the fashion in a community. Not long ago, a New York paper published the fact that 300 families, occupying the most fashionable portion of that city, had only 91 children under ten years of age, while 300 other families, living where there is a mixture of all classes of society, counted 660 such children; the former 300 families gave in the previous year only six births; the latter 300 gave 111 births.

It has often been truly said that the only hope of saving modern society is the practice of such morality as our holy Church proclaims and enforces on her children in the face of the world's opposition. This is emphatically true in respect to the propagation of human life. In this matter Catholic physicians have an important work to do. They must do it among their fellow-Catholics and among others. The latter care not and often know not what our holy Church teaches: but they know what physicians say and do, and they respect the verdict of the medical profession. The influence which you, Catholic physicians and surgeons, can and should exercise in these matters, so vital to the happiness of men for time and for eternity, is most potent and far reaching. You can exercise it with almost infallible results upon the persons and families of your several clients; you can exercise it on your medical students, on the nurses of your patients, on the midwives you recommend, on your young associates, on the readers of your medical journals or of the works many of you have occasion to write on matters touching your profession, upon your fellow-laborers, even on those physicians who have no religious principles themselves, but who will undoubtedly be influenced by your unanimous pronouncements and example.

There are yet many other important services, gentlemen, that you can confer on your fellow-men, and that are expected from

your honored profession. One of these is so valuable that to have conferred it once would be a rich reward for the labors of a lifetime, namely, to procure for an immortal soul adoption among the children of God. You may often have occasion to do so, when present at the birth of an infant. Not one of you is ignorant that, in danger of death, when no priest can be had, anyone may lawfully baptize a child or an adult who desires to receive the sacrament of regeneration. As a rule, a Catholic physician is the best qualified person to act on such occasions. He knows exactly what is to be done, is calm and free from agitation, he enjoys the confidence of all concerned; when it is necessary, he can even anticipate the time of parturition. In such circumstances, the physician has not only the high privilege, but the solemn duty also of bestowing on that precious soul the greatest blessing it is capable of receiving. Besides, being familiar with the right form of baptizing, you should instruct in this matter nurses and midwives, as you would in clinical processes on which life may depend.

At other times, it may fall to your happy lot to procure the consolations of religion for those entering the portals of eternity. You have rendered them all the services that medical skill and science can afford; as professional men you have done your full duty; as Christian men you may, and when you may you should, confer still higher blessings. You will then prudently suggest and politely urge the calling in of the priest in due time; you will, if needed, support the failing strength of your patient by all the resources at your disposal till his preparation for a better world is completed. You will be careful not to let the use of anaesthetics cloud his mind at the moment on which a happy eternity may depend.

One additional consolation I wish to bring to your hearts, the prospect namely of the copious treasures which you are laying up for a happier world. You may well picture to your minds multitudes of souls that will surround you there, pouring forth their gratitude for relief afforded them in their suffering, for the prolongation of their lives, but above all, for the aid you have procured them to attain their eternal felicity.

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CHARLES COPPENS, S. J.

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—In the *Ecclesiastical Review* for October Rev. Morgan M. Sheedy pleads for a revival of the reading circle movement, which seems to have almost died out among our Catholic young people. He thinks the clergy ought to take up the work of establishing and multiplying reading circles.

THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

X.

In interpreting the Bible, our Professor felt that the "analogy of faith" should be observed. It was necessary to proceed from the epistles of St. Paul and the order of salvation therein plainly taught. In this light the points which still appeared to him doubtful or difficult in the remaining books of Scripture, would doubtless become clear.

Take the epistle to the Romans! his Lutheran ego whispered. It will open thine eyes and teach thee how to understand the gospels.

But his eyes happened to fall upon the classic fourth chapter, in which St. Paul shows by a famous example how the thesis of "justification by faith" is to be understood.*)

"Abraham," he says, "against hope believed in hope; that he might he made the father of many nations, according to that which was said to him: So shall thy seed be. And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. In the promise also of God he staggered not by distrust, but was strengthened in faith, giving glory to God: Most fully knowing, that whatsoever he has promised, he is able also to perform. And therefore†) it was reputed to him unto justice." God therefore promises Abraham something that is highly improbable; but Abraham firmly believes in the truth of His word. And because of this firm belief, the Apostle clearly and unmistakably tells us, he became justified.

Could it really be so? Justification because of subjective faith! And in his book on justification our poor Professor, in harmony with all good Lutherans, had condemned precisely this thesis as absolutely erroneous; had opposed to the "heretical" dictum: "Justificari propter actum credendi" what he believed to be the only true principle: "Justificari Christum per fidem"!

Was there no way out of this difficulty? With feverish haste he turned the leaves of dictionaries, grammars, and concordances. The very best ever written were in his library, but not one afforded him the least help out of this difficulty. "Therefore" simply means

*) Romans iii, 28: "For we account a man to be justified by faith, without the works of the law." The "*allein*" (only) which Luther has added to this verse in his translation of the Bible, is a pure invention.

†) διὸ, that is, δία and ὅ, "propter quod" or "et propter hoc." Verse 22.

"therefore"‡), just as "and" means "and," and "yes" means "yes"; and no power on earth could change it.

He covered his eyes with his hands: feeling like an æronaut who sees the earth vanishing below his feet.

Still he was not yet at the end of his discoveries.

A parallel passage referred him to the second chapter of the Epistle of St. James.

"Was not Abraham our father justified by works," he there read (verses 21-24), "offering up Isaac his son upon the altar? Seest thou, that faith did cooperate with his works; and by works faith was made perfect? And the Scripture was fulfilled saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified; and not by faith only?"

Abraham therefore—according to St. Paul—was first justified because of his firm faith. Then—according to St. James—good works had to be added. Hence Biblical justification takes place by means of faith and good works, cooperating harmoniously.

How inexpressibly simple and unmistakable this Apostolic doctrine now appeared to our Professor! What queer contortions he had made to escape it!

But, a voice whispered, the epistle of St. James is not the word of God.

Not the word of God? retorted his reason, which was not by any means entirely choked. Is not a considerable extract therefrom publicly read from the "altar" of every Lutheran church as "epistle" of the day, each year on the fourth Sunday after Easter? And another, almost equally long, on the Sunday called "Vocem jucunditatis"? Not to speak of the innumerable sermons which have been and are still delivered on the above-mentioned Sundays by Lutheran preachers in connection with and based upon these same texts.

Clearly, there are but two alternatives: Either we must assume that the Lutheran Church makes fools of its believers by serving them twice each year with something which they believe to be the word of God, while in reality it is nothing but the silly gossip of a fool; or the *sola fides* theory, built upon misinterpreted passages from the epistles of St. Paul, is a humbug.

[*To be continued.*]

‡) Greek scholars will take no offence at the fact that *διό* is here translated simply by "therefore." To be entirely accurate, we should have to render it by "and therefore" or "wherefore." For *διό* with the accusative means "on account of," "by reason of," while *ὅτι* is, of course, the fourth case neuter of the relative pronoun.

BOOK REVIEWS AND LITERARY NOTES.

At the Deathbed of Darwinism. A Series of Papers by E. Dennert, Ph. D. Authorized Translation by E. V. O'Hara and John H. Peschges. 1904. German Literary Board, Burlington, Iowa. Price 75 cts.

This is an English translation of Dr. Dennert's recent work, well known in Germany, 'Vom Sterbelager des Darwinismus' (Kielmann, Stuttgart, 1903.) Its object is to show the broad masses of laymen who are not specialists in the sciences, that Darwinism is gradually being relinquished as unprovable. The testimony which the author has brought together, and which is here offered in a good English translation, leaves no room for doubt about the decadence of the Darwinian theory in the highest scientific circles of Germany. We must conclude, after careful perusal of the arguments, that, while the theory of development is still recognized by scientists as a working hypothesis, though no conclusive proof of it has yet been forthcoming, Darwinism, that is, the theory of natural selection by means of the struggle for existence, is pretty well exploded. In its place new ideas are coming to the front, which, while they are in harmony with Lamarck's principles of adaptation and use, enunciated before the time of Darwin, attribute a far-reaching importance to internal forces of development and necessarily involve the admission that evolution has not been a purely mechanical process. We recommend Dennert's book to all who are interested in the subject.

The Principles of Moral Science. By the Rev. Walter McDonald, D. D. Dublin: Brown and Nolan, Ltd. St. Louis: B. Herder, 1904. Price \$1.60.

This essay has been on our table for several months. We confess that we have not had the perseverance to plod through it. What we have read of it has convinced us that the book does not contribute to the advancement of either moral philosophy or theology. As the *Month* said in its criticism (Feb. 1904), the author sees and judges every thing in the light of his own peculiar *praesupposita*; and these are not only confusing, but, however reluctant we may be to say it, confused.

The Business Man's Pocketbook. A Handbook of Reference for Business Men. By the International Correspondence Schools, Scranton, Pa. Second Edition, 50th thousand, 5th Impression. Scranton, Pa. International Text-Book Co. 1904.

This handy booklet ($3\frac{3}{4} \times 5\frac{1}{2}$ in.) is what its subtitle indicates it to be: a handy pocket manual of reference for business men. Prominent among the subjects treated are: card systems, business forms, book-keeping, business law, money and money mar-

ket, and methods of publicity. The treatment of business law in particular is clear and quite complete. The manual deserves cordial recommendation.

—What is probably the best Catholic prayer-book—aside from the liturgical books of the Church—in any language, the late Fr. Tilmann Pesch's *vademecum* for thoughtful Catholics, has just been Englished by Rev. Dr. J. Wilhelm. It differs in many respects from the prayer-books in common use. Appealing to the thoughtful Catholic of higher education, it strives to aid him in offering to God what St. Paul calls "a reasonable service," by skillfully blending instructions on the foundations of faith, on dogma and morals, on the Church and her institutions, with maxims for the conduct of life, and interspersing the various chapters with the standard prayers of the liturgy and devotions for the various circumstances of life. The translator, himself one of the ablest theologians living in England at the present day, says that the need of such a book is as great in England as it was in Germany before the publication of this *vademecum* of Fr. Pesch's appeared; and we may say the same of English speaking America. The title of the book is: 'The Catholic's Manual. A Prayer-Book with Instructions, Advice, and Devotions for the Catholic Laity by Tilmann Pesch, S. J.' It is published by B. Herder, 17 S. Broadway, St. Louis (price, cloth, 90 cts.) The author whose name is a household word in Catholic Germany, is known to scholars all over the world as editor of the monumental 'Philosophia Lacensis' and author of 'Die grossen Welträthssel.'

—In a new edition of his book entitled 'The Courtships of Queen Elizabeth' (McClure, Phillips & Co.), Martin Hume, the well-known editor of the Calendars of the Spanish State Papers preserved in the Public Record Office, and the sympathetic author of 'The Love Affairs of Mary, Queen of Scots,' considers Queen Bess's courtships in their personal as well as political aspects at great length. This is the conclusion at which he arrives: Although Elizabeth's love affairs were accompanied by circumstances which were reprehensible, undignified, and indelicate for any virtuous woman, much more a queen, the arguments and evidence lead to the delivery of a verdict of not proven on the generally believed main charge of actual immorality.

—Mr. Martin I. J. Griffin informs us that, beginning with January, 1905, he will double the size of his *American Catholic Historical Researches* and give 400 pages a year for two dollars. We are glad to hear this, for it will give our friend a chance to preserve a still larger part of the valuable historical records which he has gathered up during twenty-five years of indefatigable research. Help him to continue his good work by becoming a subscriber.

MINOR TOPICS.

The Catholic Knights and Ladies of America.—Having received a copy of the official *Journal* of this order (dated Aug. 4th, 1904), together with some leaflets, which would be called “canvassing documents” if published by an insurance company, we consulted several State insurance reports recently received to find something reliable about the financial condition of this organization. We found no mention anywhere of this order which claims Chicago as headquarters. So we must confine our comments to the information given in the order’s own literature, which certainly must be considered as showing the organization in the best possible light. And even here we fail to find any plausible reason why Catholic women as a class should want to take insurance. In an article previously published we deplored the growing tendency among Catholic women, to waste time and money in joining “insurance” orders, which from our point of view can offer them no financial benefits except in isolated cases. We are still waiting to hear from opponents to our view, and until thoroughly convinced to the contrary, will never advise women, as a class, to take insurance on their own lives.

Much less could we commend membership in the “Catholic Knights and Ladies of America,” if the official documents above referred to can be relied upon. In the first place, the rates or assessments are much too low for the promised benefits, and will have to be increased in the near future, if the business is to be continued. Secondly, the present financial standing of the concern is certainly very poor. During July, 1904, \$8,000 was paid for death claims, and about \$1,100 carried to the reserve fund, which thereby reached the magnificent sum of \$30,100.08 for over 8,000 members. That means about \$3.76 per member. But 7 death losses amounting to \$8,000 are already reported, so that really but \$22,000 can be considered as available surplus.

It is regretable that such an organization, pretending to furnish “insurance” from \$500 to \$2,000 per member, “at the least possible cost consistent with safety,” is permitted to do business as a “Catholic” institution, with the recommendation of some of the reverend clergy and dignitaries of the Church. So-called “cheap” insurance has been long enough on trial and found to be wanting, we should think, to teach the gentlemen concerned that furnishing good life insurance on a permanent basis is a serious business, which must be conducted on well-defined scientific business principles. On page 566 of our issue of Sept. 22nd, 1904, we have published the standard minimum rates, exclusive of expenses, which, if paid yearly in advance and promptly invested at at least 4% interest, will enable a life insurance company to pay \$1,000 for each deceased member under otherwise normal average conditions. These tables are again respectfully referred to the attention of those interested in fraternal life insurance.

Ex-Priest Fresenborg and His Book.—During the past few months we have received many enquiries about a widely advertised book,

entitled 'Thirty Years in Hell,' purporting to have been written by a former Catholic priest named Fresenborg. After our well-known experience with 'The Devil in Robes,'^{*)} we could see no use in carrying out the suggestion made by most of our correspondents, to try to prevail upon the Post Office authorities to stop the circulation of this pamphlet through the mails. The *Southern Messenger* of San Antonio courageously took the matter up and reports (xxiii, 32) that it received notice from the First Assistant Postmaster General, under date of Oct. 1st, that its complaint had been referred to the United States Attorney for consideration. That this will be the full extent of the Department's action in the matter, is quite clear from the concluding remark of the First Assistant Postmaster General: "One of the difficulties met by the Department is, that an unsuccessful attempt to prosecute the publisher of literature of this kind, draws public attention to the fact that the book is of doubtful morality, and its circulation is increased by the advertising given." In our campaign against 'The Devil in Robes' our readers will remember that precisely the same position was taken by the Postmaster General, and that His Eminence Cardinal Gibbons approved, or at least acquiesced in, his opinion. We still think that this policy of non-interference and silence is entirely wrong and cowardly. (In this connection the remarks of the *Catholic Transcript*, quoted in THE REVIEW, vol. X, pp. 402—403, should be reread.) But what is the use for us Catholic editors to go to infinite trouble and expense every time a new publication of this kind appears, so long as the Post Office authorities are supported in their cowardly attitude by eminent church dignitaries?

As for poor Fresenborg, we know him and have read his book. It is unfortunately true that he is a priest. But as the *Southern Messenger* rightly remarks, he is the last man to look to for the truth about the Catholic Church which he has disgraced.

The Waggaman Case Viewed in the Light of Moral Theology.—The *Ecclesiastical Review* for October publishes a paper on "Bankruptcy and Conscience," which, whether it be intended or no, squarely covers the moral aspect of the Waggaman case. The author shows, first, that for a man who knows that he is going to fail shortly in business, it is wrong to give one creditor preference over another [as Mr. Waggaman did to the Catholic University.] "Such transactions are against natural justice, they tend to defeat the chief end of bankruptcy laws, which is to secure an equitable distribution of the property of the debtor among his creditors, and they are rightly forbidden by positive law... If it were discovered that such a fraudulent preference had been given to one of the creditors, the official receiver or the trustee in bankruptcy could claim the money and add it to the assets to be distributed among the creditors according to law."

If the bankrupt does wrong in giving such preference, is a creditor who receives a fraudulent preference justified in keeping the money, or is he bound to make restitution? The author thinks he is bound to make restitution if the matter comes to the

^{*)} See THE REVIEW, vol. X, pp. 189, 236, 326, 362, 402.

knowledge of the court and he is ordered to do so. Whether he is bound in conscience independently of such an order, is not free from doubt. He has only received what he had a right to, according to his contract with the debtor. "The debtor did an injustice to his other creditors in paying this one in full; but the preferred creditor has no contract with the other creditors of the debtor; he is not bound like the debtor to safeguard their rights and satisfy their claims as far as possible; if he has no such obligation, and only receives what is due to him from his own contract, he does not seem to violate justice by taking payment of his debt in full, and so he is not bound to make restitution."

Sabetti treats the question concisely in his *Compendium Theol. Moral.*, ed. xvi., N. 455. His solution agrees entirely with that of the *Ecclesiastical Review*.

The Odd Fellows.—A subscriber in Canada writes to THE REVIEW: "As to your comments in No. 37, p. 592, on the Odd Fellows, I certainly agree in condemning said fraternity; still I think it must be a slip of the pen when you insinuate that it is a society nominally forbidden *sub pena excommunicationis*. It is a *societas prohibita* only (*Instr. S. Officii*, 20. June, 1894) unless otherwise decreed since 1894."

The point we desired to make in the note referred to, was that, under the two decrees of the Holy Office directed against the Knights of Pythias, Odd Fellows, and Sons of Temperance, (dated June 20th, 1894, and January 18th, 1896, respectively) no Catholic can belong to any of these societies and at the same time receive the sacraments of the Church, unless he gets permission from the Apostolic Delegate to retain membership, which permission can not be granted unless the applicant is in hardship and promises that he will abstain from all intercourse with the forbidden society.

The Odd Fellows are undoubtedly a nominally forbidden society. Sabetti says (*Comp. Theol. Mor.*, 16th ed., p. 787) that "non sunt damnatae sub censura, sed solum quia sunt malae," i. e., they are not forbidden under ecclesiastical censure, but only because they are bad. When protests were made against the decree of 1894 forbidding the three societies above named, the S. Congregation, in one of its many responses, said: "This is not a question of ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine laws, and of not giving scandal under that law." (*Rosen, 'The Catholic Church and Secret Societies,'* p. 326.)

Hence, "a man who persists in belonging to those societies can not claim to be a Catholic any more than a Freemason can." (*Book, 'Thousand and One Objections to Secret Societies,'* ed. Girardey, 1903, p. 88.)

—Secretary Taft, in a lecture on the Philippines, delivered Oct. 5th at Notre Dame University, said among other things (we quote from the *Catholic Columbian*, xxix, 42):

"It is my personal belief that the title of the church property in the Philippines belongs to the Church of Rome and not to the natives. However my opinion can not decide the question and it will

have to be tried in the courts. By continuing the present policy of the government, the Church will be allowed to live in the islands, but the moment the islands are given their independence, the independent church organizations will seize the property of the Roman Church and drive the Catholic priests from their possessions.

"It is the policy of the government to replace the Spanish priests, who are not popular with the natives, by priests from Belgium, France, and America. Formerly these Spanish friars were the friends and protectors of the natives and were treated with the greatest confidence, but the excluding of the Filipinos from entering the priesthood, which was ordered by Rome, in 1832, caused intense feeling between the native and Spanish priests, and the native priests started an independent order which is now the one that is the Church's greatest menace in the islands. Without the protection of the United States government this independent organization would soon drive out the regular order."

—Rev. M. J. Henry, Director, submits his twenty-first annual report on the work of the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls, 7 State Street, New York. We gather from it that the number of Irish people who landed on our shores during the year ending June 30th, 1904, was 36,731, an apparent increase over the previous year of 1,431. This does not necessarily mean a real increase, as under the stricter laws now obtaining in New York harbor, Irish servant girls who, finding themselves out of employment during the summer months, owing to the exodus of householders from the city, take advantage of the opportunity to visit their old home, are classified as aliens when they return, because they can not produce certificates of citizenship. Father Henry thinks that in reality there has been a falling-off in Irish emigration and expresses his delight that the many agencies at work to keep the Irish in Ireland are at last meeting with some degree of success, though the rate war of the steamship lines has recently again led to a temporary increase.

—We were grieved to learn last week from the Quebec *Vérité*, which has lately again appeared regularly twice a month, that the valiant editor of that journal, our friend J. P. Tardivel, instead of having recovered his health, as we had hoped, has recently had such a serious relapse that he received the last sacraments. Since then, we gladly note, there has been some betterment in his condition, which affords us reason for the hope that he will rally and recover. M. Tardivel has been so fortunate to discover, in M. Omer Héroux, who is about to marry his youngest daughter, a young journalist who appears to be fitted by talent, education, and prudence to continue the defense of the sacred cause which the veteran editor of *La Vérité* has advocated with such heroism for the last four-and-twenty years. But we can not yet spare Tardivel, the Veuillot of Canada. May God grant him courage and perfect restoration!

—We read in the *Catholic Citizen* of Milwaukee (xxxiv, 50): "The zealous and progressive Archbishop of Montreal, etc."

A. Preuss in *St. Louis Review*. Does it not smack of liberalism to call a prelate 'progressive'?"

Not at all, if you understand progress in the Catholic sense, as explained by St. Vincent of Lerins in his famous 'Commonitorium' (cap. xxviii): "Sed forsitan dicit aliquis: Nullusne ergo in ecclesia Christi profectus? Habeatur plane et maximus.... Sed ita tamen, ut vere profectus sit ille fidei, non permutatio..... Crescat igitur oportet, et multum vehementerque proficiat tam singulorum, quam omnium, tam unius hominis, quam totius ecclesiae aetatum ac saeculorum gradibus intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia."

—Involuntarily perhaps, the Rev. A. A. Butler, Episcopalian, of Faribault, Minn., prophesied the coming greatness of the Catholic Church in America, when he declared in an address at the Boston Sunday School Conference (cfr. *Boston Herald*, Oct. 19th): "There never was such an appetite for knowledge in the world as now. It is the altar and the shrine to which the world kneels. All this is admirable. But we are beginning to discover that intellectualization of the world has been growing in advance of its moralization. We are coming to feel that knowledge in its secular significance is not sufficient. We must have moral training, and that training must begin with the child. The child is father of the man, and the church that lives and works for the child will contribute most to the greatness of the future and will itself be the greatest church in Christendom."

—Cincinnati is not the only American diocese in which parents are held, under pain of being refused absolution, to send their children to Catholic schools. In the Diocese of Burlington, Vt., the clergy are instructed as follows: "Parents and guardians who, in places where there are parochial schools, send their children to the public schools, can not absolved. The Rev. pastor of each parish where the case belongs, is hereby made the judge in *foro externo*, of each and every case pertaining to his own parish. This is in accordance with the III. Plenary Council of Baltimore (Nos. 198 and 199.) At Forty Hours' Devotion and all other occasions when priests assist him to hear confessions, the rector must remind them of this reserve. In doubt, consult the Bishop."

—The *Catholic Columbian* (xxix, 42) prints this "pledge for a day": 'O my God and Father, to show my love for Thee, to repair Thy injured honor, and to obtain the salvation of souls, I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, who daily immolates Himself for Thy glory on the altar. Amen.' The same paper says that whoever makes this resolution in a spirit of faith and penance, gains an indulgence of three hundred days, which is applicable to the souls in Purgatory. Such statements should never be made without quoting the authority for them or the source from which they are derived.

—Mr. Martin I. J. Griffin, who recently visited our World's Fair, speaking of the Vatican's exhibit in the Anthropology Build-

ing, says, "it is a deception bordering on imposition. Our Catholic papers had praised it so highly and lauded the Pope so much for his graciousness in sending such 'treasures' that a Catholic is sadly disappointed on entering the room containing the exhibit to find it almost wholly of photographic copies of ancient books and records," while at the Chicago Fair the Vatican had priceless treasures. We must confess that we consider this criticism well-founded; but we believe the Vatican's experience at Chicago had much to do with its unwillingness to send valuable treasures to St. Louis.

—Some of our readers may not be aware that the "Knights of Columbus" also have a "fourth degree." The requirements for receiving it, according to the *Denver Catholic* (v, 31), are: "1. Two years in the order; 2. certificate of pastor showing that the candidate has been to confession and communion within two weeks of degree work; 3. full dress suit." The *Catholic* seems riled because the fourth degree has not yet been given in Denver. We are told by several members of the "Order" that the fourth degree members form a sort of inner circle into which only the very elect are admitted. And one may not be "elect," though he has been several years in the order, has received the sacraments but recently, and is the happy owner of a swallow-tail coat.

—Several Sisters of Charity who, together with four nurses, recently made a trip to Arizona for the purpose of placing in Mexican Catholic families Catholic orphans from the New York Foundling Asylum, were there roused at night by armed men, who invaded their rooms, terrified them for hours, and, after stealing nineteen of the forty children in their charge, drove them away with mob ferocity. Mother Teresa Vincent, who has instituted legal proceedings to recover the stolen children, is quoted in the *Union and Times* [xxxix, 29] as saying that the prejudice animating the mob was religious rather than racial. Have the Know-nothing days returned in the Southwest?

—A recent cablegram from the Eternal City states that because of representations by some American bishops Pius X. will not insist on the adoption of the sweeping reforms in Church music proposed last year. "Be this as it may"—observes the *Catholic Transcript* (vii, 20) in commenting on the despatch—"it is an open secret that when Archbishop Walsh of Dublin appealed to the Pope for a modification of the papal decree for his Archdiocese, the answer of the Pontiff was a reaffirmation of the instructions conveyed in the circular of last year."

—According to a decision of the S. *Poenitentiaria*, which we find in the October number of the *Ecclesiastical Review*, the abstinence required for gaining the jubilee indulgence is to be understood strictly—that is, as excluding eggs, milk, etc., except in places where fish or other Lenten fare can not readily be had. Hence the difference in the various diocesan regulations for the jubilee. Some bishops (like our own ordinary) prescribe the

"black fast," which excludes "lacticinia," while others permit the use of milk, eggs, etc.

—The story of conversion of Dr. Preuss running through the St. Louis REVIEW proves to be a most interesting one. The Doctor while a Lutheran took upon himself to attack the doctrine of the Immaculate Conception shortly after its promulgation. In order to do it more effectively he made a deep research into the question, with the result that his eyes were opened to the truth, and he became a staunch believer in the doctrine which he sought to overthrow.—*Wheeling Church Calendar* (x, 7.)

—*Men and Women*, of Cincinnati, is a fairly good family Catholic magazine; but its frantic efforts to build up a circulation, including recently, among other things, participation in a twenty-five thousand dollar prize scheme, engineered by some Protestant concern in Detroit, are apt to create the impression that it finds itself unable to obtain sufficient patronage on the strength of its literary and artistic merits.

—According to the *Holy Family Magazine* (quoted in the *Catholic Transcript*, vii, 18), nearly two hundred thousand copies have been sold in the United States, Canada, and Australia, of Cardinal Gibbons' 'The Faith of Our Fathers,' and it has been translated into French, German, and other European languages. It is not easy to account for the popularity of this particular book.

—We note from the *Catholic Union and Times* (xxxiii, 28) that a number of non-Catholic parents in Philadelphia are sending their children to the Catholic parish schools. Some of them are actuated by the belief that religion is a necessary feature of education, while others seek the facilities which the lack of public school accommodations denies.

—The Buffalo German Catholic Federation, by rubbing a set of emphatic resolutions under the noses of those whom it concerned, has succeeded in moving the Public Library authorities of that city to purchase and place in their reference room Herder's 'Kirchenlexikon,' the greatest Catholic reference work in any language.

—F. Pustet & Co. inform us by circular letter that they have made all preparations necessary for publishing reprints of the official new chant books, as soon as the Vatican editions will have been issued. They are not yet, however, in a position to announce how soon the official proof-sheets will be ready.

—Archbishop Keane, of Dubuque, we learn from the *Sydney Catholic Press* (No. 455), has prepared for the second Australasian Catholic Congress, held at Melbourne, a paper on "The Immaculate Conception in Connection With Democracy"—a novel aspect of that sacred subject, to be sure!

